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BADAGAS.

[facing p. 73]

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BADAGA GIRLS.

[facing p. 75]

piece pendent. Silver armlet above right elbow. Four copper armlets above left elbow. Four silver and seven composition bangles on left forearm. Two silver rings on right ring-finger; two steel rings on left ring-finger.

2. Tattooed on forehead; quadruple row of dots over right deltoid; star on right forearm.

3. Tattooed like the preceding on forehead and upper arm. Spot on chin; elaborate device on right forearm; rayed star or sun on back of hand.

4. Tattooed like the preceding on forehead and arm. Triple row of dots on back and front of left wrist, and double row of dots, with circle surrounded by dots, across chest.

Toreya women are only allowed to wear bangles on the wrist.

The tattoo marks on the foreheads of Udayar women consist of a crescent and dot, and they have a straight line tattooed at the outer corners of the eyes. Women of the other sub-divisions have on the forehead two circles *with two vertical* dashes between them, and a horizontal or crescentic dash below. The circles are made by pricking in the pigment over an impression made with a finger ring, or over a black mark made by means of such a ring. The operation is performed either by a Badaga or Korava woman. The former uses as needles the spines of *Carissa spinarum*, and a mixture of finely powdered charcoal or lamp-black mixed with rice gruel The marks on the forehead are made when a girl is about eight or nine years old, and do not, as stated by Mr. Natesa Sastri, proclaim to the whole Badaga world that a girl is of marriageable age.

In colour the Badagas are lighter than the other hill tribes, and the comparative pallor of the skin is specially noticeable in the females, whom, with very few excep-

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tions, I was only able to study by surreptitious examination, when we met on the roads. In physique, the typical Badaga man is below middle height, smooth-skinned, of slender build, with narrow chest and shoulders.

Badaga men have cicatrices on the shoulder and forearm as the result of branding with a fire-stick when they are lads, with the object, it is said, of giving strength, and preventing pain when milking or churning. In like manner, the Todas have raised cicatrices (keloids) on the shoulder produced by branding with a fire-stick. They believe that the branding enables them to milk the buffaloes with perfect ease.

The Badagas have a very extensive repertoire of hora hesaru, or nicknames, of which the following are examples:—

One who eats in bed during the night.	Bad-tempered.
Snorer.	Left-handed.
Stupid.	Buffalo grazer.
Bald head.	Saliva dribbling.
Brown-eyed.	Honey-eater.
Thin and bony.	Black
Big head.	Spleen.
Bandy-legged.	Teeth.
One who returned alive from the burning ground.	Potato-eater.
Ripe fruit.	Glutton.
Big-thighed.	Belly.
Blind.	Itch-legged.
Lame.	One who was slow in learning to walk.
Big calves.	Tall.
Piles.	Thief-eyed.
Liar.	Pustule-bodied.
Cat-eyed.	Scarred.
Fond of pot-herbs	Hairy.
Rheumatic.	Weak, like partially baked pots.
	Strong, like portland cement.

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BADAGAS MAKING FIRE.

[facing p. 99]

1: Thurston & Rangachari E,G-4,5 (no date) 1909
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In a recent work,* Mr. A. H. Keane, in a note on the "Dravidian Aborigines," writes as follows. "All stand on the very lowest rung of the social ladder, being rude hillmen without any culture strictly so called, and often betraying marked negroid characters, as if they were originally Negroes or Negritos, later assimilated in some respects to their Dravidian conquerors. As they never had a collective racial name, they should now be called, not Dravidians or proto-Dravidians, but rather pre-Dravidians, as more collectively indicating their true ethnical relations. Such are the Kotas, Irulas, Badagas, and Kurumbas." It may be pointed out that the Badagas and Kotas of the Nīlgiri plateau are not "wild tribes," have no trace of negroid characters, and no affinities with the Kurumbas and Irulas of the Nīlgiri slopes. The figures in the following table speak for themselves :—

	Stature.			Nasal Index.		
	Average cm.	Maximum cm.	Minimum cm.	Average.	Maximum.	Minimum.
Badaga	164·1	180·2	159·9	75·6	88·4	62·7
Kota	163·9	174·2	155·	77·2	92·9	64·
Irula	159·8	168·	152·	84·9	100·	72·3
Kurumba	157·5	163·6	149·6	88·8	111·	79·1

Badagi.—The carpenter sub-division of Pānchālas.

Badhōyi.—The Badhōyis are Oriya carpenters and blacksmiths, of whom the former are known as Badhōyi, and the latter as Komāro. These are not separate castes, and the two sections both interdine and inter-

* The World's Peoples, 1908.

2: Hockings E-4,5 (1962-1977) 1980
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Pl. 3

[following p. 248-C]

2: Hockings E-4,5 (1962-1977) 1980
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Pl. 4

[following p. 248-D]

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Pl. 5

[following p. 248-E]

2: Hockings E-4,5 (1962-1977) 1980
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Pl. 6

[following p. 248-F]

2: Hockings E-4,5 (1962-1977) 1980
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Pl. 10

[following p 248-J]

2: Hockings E-4,5 (1962-1977) 1980
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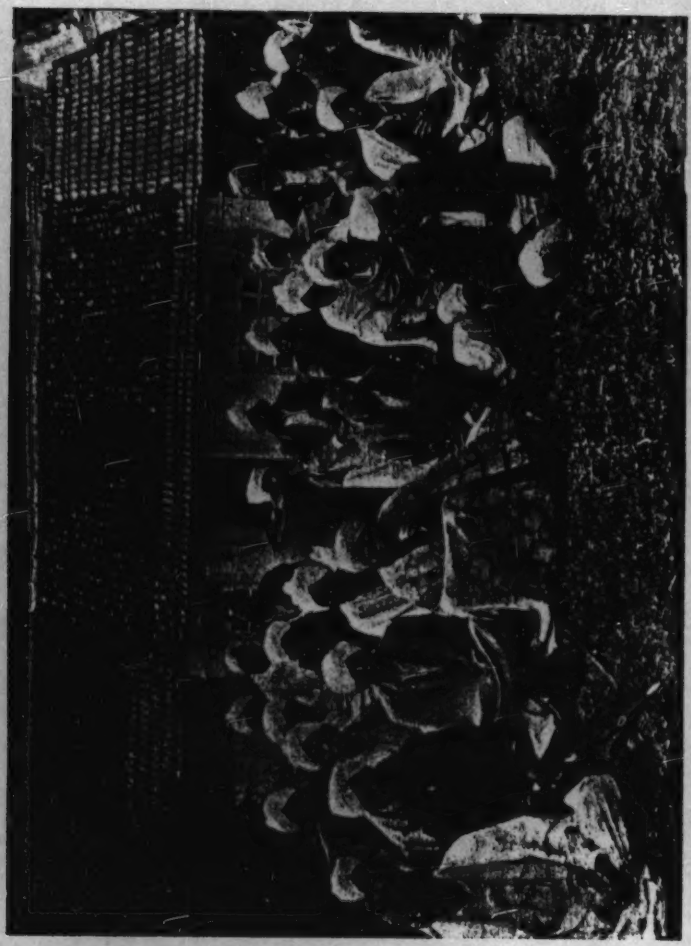

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Pl. 12

[following p. 248-L]

4: Hockings E-5 (1962-1977) 1980
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K. Sithamma (1891-1976), therapist
and midwife

[p. 120-A]

4: Hockings E-5 (1962-1977) 1980
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Badaga girls, (ca. 1900)

[A. 120-B]

4: Hockings E-5 (1962-1977) 1980
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Badaga schoolgirls (1963)

[p. 120-C]

9: Natesa Sastri U-5 (no date) 1892
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564 Siva image—tied round their necks. They claim to be superior to
(195) all the Baḍagas and are regarded as such. They are priests to all
(178) the Baḍagas of the Lingâyat class and are strict vegetarians. They
do not intermarry with any of the other high-caste Baḍaga sects.
(193) Uḍaya was and is the title assumed by the Maisûr Râjas, and those
Baḍagas by being thus designated as a caste, claim superior blood
262) in their veins.

Next in rank come the Hâruvas. From their name being so closely connected with the *Áryas*—the respectable—and from their habit of wearing the Brahmanical thread, we are warranted in believing that they must have been originally the poor Brâhman priests of the Baḍagas that migrated to this country, though they have now got themselves closely mingled with the Baḍagas, as is
(262) always the lot of an unfortunate few in the midst of many. These
(193) Hâruvas also are strict vegetarians, and act as priests. Hâruvas originally did not intermarry with other Baḍaga sects, though now there is a good deal of laxity in the observance of this rule.

262 The Uḍayas and Hâruvas and, to a certain extent, the Adhikâris
564 also, are vegetarians. The other two high castes, and of course the low-caste Torayas also, have no objection of any kind to eating flesh. It is also said that the vegetarian Adhikâri, if he marries into a flesh-eating caste of the Baḍagas, betakes himself to this latter diet very readily.

564 The Torayas are the last in the list and they are regarded as sons and servants to the five high-caste Baḍaga sects—to the Hâruvas especially. We shall as we proceed have occasion to notice the several services which a Toraya has to render to the Baḍagas. This last sect is the lowest in the scale and they are prohibited from intermarrying with the other or high-caste Baḍagas, as long as they are sons to them. They are, as we have already
(195) remarked, flesh-eaters. The Uḍayas, Adhikâris, and Kanakas are Lingâyats in religion and the other three—the Hâruvas, Baḍagas and Torayas are Saivites.

121 Having thus spoken about their caste divisions we shall next turn our attention to their physical appearance, their character, and their manner of life. The Baḍagas are as a rule slightly
142 built people. The hard weather and the severe climate with which they had to struggle ten generations ago, during their first settlement, joined to the fear of having little to eat, have left well marked
(140) traces in their physique. They are labourers from their youth to their death, for, as they settled down as agriculturists, labour in the

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field has been their profession for many generations. Mr. Grigg says "This may account for their extreme thinness; one meets with very few who can be called stout."

Among the Badagas the position of the women is somewhat different from what it is among most peoples. Every Badaga has a few acres to cultivate but he does not mainly occupy himself with them, for his wife does all the outdoor farm work, while he is engaged otherwise in earning something in hard cash. To a Badaga therefore his wife is his capital. Her labour in the field is considered to be worth one rupee per day, while an average male Badaga earns merely three annas, or only a fifth part of what his wife really earns as her wages, or is calculated to earn. A Badaga woman who has not her own acres to cultivate finds work on some other lands. She thus works hard for her husband and her family and is quite content with the coarsest food—the *Korali (Panicum Italicum)* flour—leaving the better food to the male members of the family. This fact, and the hard work the Badaga women have to perform, may perhaps account to some extent for the slight build of the Badagas as a race. The male Badaga too works in the field, or at his own craft if he is not a cultivator, but his love for ready cash is always so great that even if he had a harvest to gather the next morning, he would run away as a cooly for two annas wages.

Having very few wants beyond a few cloths for their dress and a few copper or brass utensils, and accustomed always to frugal habits in their diet and other things, the Badagas are now the most thriving race of all the inhabitants of the Nilagiri District. Their poor dress in a cold climate, their enormous industry, and their continued exposure account for their thinness. It is interesting to notice that as a rule one never sees a stout Badaga or a lean Toda. The majority of the latter are sunk in idleness. Nothing would be more welcome to a Toda than to sit facing the sun from morning to evening, with a thick dirty cloth thrown over him, while the Badagas on the other hand are extremely industrious.

Though thus poor in his dress and household utensils a Badaga always takes care to have a comfortable and convenient house. It is always a snug house with neat rooms, and all the houses are built on such a uniform pattern that no difference of any kind can be noticed between any two houses: they coincide as exactly as the nests built by the same kind of birds. The first portion, at the entrance, is a small hall called *Edirmané*,—front house. The